

The Principle.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principle

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PROSPECTUS.

Our object, in this publication, is to present to the religious, moral, and
Christian reformers, the abolition of slavery, the sum of the
kindred crimes—the application of Christian principles to all the relations, in-
dividual, domestic, political, and social, of the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text-book is the Bible; our standard, the Divine law,
our eye-ruler, obedience, *in quo*, the Gospel; our trust, the Divine promise.
Our principle, the whole armor of God.

Editorial Freedom, private copy or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scripture against slavery, and the scriptural basis of the Christian

"To the law and to the testimony:" their own mind according to the
word of God, they have sought Him; in His law, in His word, all Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness. That the mind of man might be perfect, thor-
oughly furnished unto all good works;" in Him, in His law.

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER IX.

THE BIBLE TEACHES US TO JUDGE AND TO CONDEMN
SLAVERY AND SLAVEHOLDING BY THE LIGHT OF
NATURE.

Enough, and more than enough, has already been said, to
prove—if proof were needed—that slavery and slaveholding,
as tested by the scriptures of truth, are sinful and
abominable in God's sight.

The mere light of Nature, as we call it, (the light of
natural conscience, reason, sympathy, and common sense)
were indeed sufficient to teach this, without the Bible, and
does teach it, to the vast majority of mankind—nay—to all
men, if they will allow themselves to heed such teach-
ing. And when they will but honestly and manfully con-
fess the truth, they will admit, as many a persistent slave-
holder has done, the inherent wickedness both of the sys-
tem and of the practice.

The Bible, so far from forbidding men to hear, heed, and
obey the voice of Nature, of conscience, of reason, of sym-
pathy, of common sense, is constantly admonishing them to
do so, and reproving them for not doing it.

"Whosoever of yourself judge ye not, and is right?" Luke
xii, 57.

These are the words of Christ himself, and, in the same
connection, he charges those with hypocrisy who fail to do
so.—In the beginning of his letter to the Romans, Paul
informs us—

"The wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men who hold the truth
in unrighteousness; because that which may be known of
God is manifest in them, for God hath showed it unto
them;" &c., &c. Rom. i, 18-19.

The apostle proceeds, accordingly to argue the condem-
nation of the heathen, not only for their exchanging the
worship of the true God for the worship of idols, but also for
their "covetousness, malice, envy, murder, de-
bate, malignity"—being "without natural affection, im-
placeable, unmerciful."

The Bible, therefore, condemns those who, even without
the light of the Bible, practice or fail to practice justice,
inhabitation, cruelty, violence, oppression, covetousness—
all which are conspicuously and undeniably manifested
and exemplified in slavery, slaveholding, and the justifica-

tion and defense of them. How much more does the Bi-
ble condemn those who, with the light of its own Divine
Revelation in their hands, continue to defend and palliate the
worst crimes of the heathen, and even labor to wrest the
sacred pages themselves into a justification of their wrong
doings!

From all this it follows that we do not depart from the
Bible, nor from our proposed examination of slavery and
slaveholding in the light of the Bible, when we refer to the
light of nature for confirmation of its teachings on the subject.
This the Bible itself teaches us to do.

Our own Declaration of Independence declares it "self-evident that all men are created equal, that they are endowed
by their Creator with certain unalienable rights, among
which are life, liberty, and the pursuit of happiness, that for
the security of these rights, governments are instituted
among men." The testimony of standard writers on civil
government and common law, from the times of Cicero and
Justinian to the present day, attest the same truths. All na-
tions, all wise legislators, all jurists, have sought to protect
themselves (and those on whose behalf they have framed or
approved governments and laws) from just such outrages
and invasions of human rights as to make up the definition
of American slavery and slaveholding, including lesser inju-
ries. So that all history, all civil government, all legislation,
all jurisprudence go to condemn slavery and slaveholding.

This is true of the legislation and jurisprudence of the slave
states themselves, which go to protect all *except slaves*, and
colored people from the injuries in which slavery and slave-
holding consist. Take up, in detail, one by one, each of the
ingredients that go to make up the leading facts of slavery
and slaveholding, and you will find this statement to be
true. The laws of slave states allow no one who is not re-
garded as a slave; no one who is considered under the pro-
tection of the State, to be held as a chattel, to be bought or
sold, to be driven to labor without wages, to be debarr'd
from education, and from the benefits of the family relation.
On the contrary, the laws provide protection from all these
injuries and from similar ones of a minor character, on be-
half of the law-abakers themselves, of the administrators of
law, and all whom they desire to benefit by their laws and
the administration of them. Should any kidnapper seize
and enslave one of their own number, or any white citizen
of good and respectable standing in society, he hold him
as a slave the severest penalties of law would be visited
upon the aggressor, without delay. No plea of good
treatment, of light service, of abundant food, of good rail-
ment, would be listened to, for one moment, in abatement
of the punishment, much less for a justification of the act.
This manifest is it that the light of nature itself teaches
everybody, not excepting slaveholders, the inherent sinfulness,
and criminality of the slave system and of slavehold-
ing. To all slaveholders, therefore, and to all the legisla-
tors and jurists who protect them in their slaveholding, the
Bible may be considered as saying—"Thus that teacher
of mine, teacheth thee not thyself?" Thou art president of
a man should not steal, do thou steal?" or "Thou art stealing?"
"Thou that sayest a man should not commit adultery, dost
thou commit adultery?" "Thou that sayest thou shalt not
kill?" "Thou that maketh thy boast of the law, through
breaking the law, dishonorest thou God?"—overturning the
foundation of human as well as Divine law.

There is no man living who would not pronounce slave-
holding to be man-stealing, if he were himself held as a
slave.

CLERICAL LIST OF THE BIBLE

From the above fact that even the light of nature con-
demns slavery it has been inferred by some that there is no
need of inquiring, minutely, into the teachings of the Bible
in respect to it. This inference overlooks the fact that what-

ever of moral truth and duty, whatever of moral wrong and
blameworthiness, are revealed by the light of nature are still
more clearly, fully, vividly, and impressively revealed by the
Bible. This arises in part from the fact that the teachings of
nature are, in a great measure, disregarded, forgotten, and
overlooked, by mankind, and that one great object of the Bi-
ble is to recall, to republish, to authenticate, to systematize, to
enforce them. It arises also in part, from the fact that the
Bible reveals much, in addition to the mere light of nature,
concerning God, his purposes, his designs, his dealings, his
law—reveals much concerning man, his responsibility (see his
Scriptures—reveals much concerning the transgression of law,
its malignity, its effects, its guilt, its penalty, and especially
concerning the Divine method of deliverance from it and its
consequences, that is no where else to be learned. From all
this it will follow that "the exceeding sinfulness of sin" in
general, and of *any one sin in particular*, may be more
thoroughly and fully learned from the Bible than from the
mere light of nature alone. It will be found that the sin of
slaveholding, when examined in the light of the Bible, is no
exception to this remark.

We resume, therefore, in our next chapter, our more direct
examination of slavery and slaveholding, in the light of the
Scriptures, not so much for the mere purpose of proving their
sinfulness as to attain that clear view, that full apprehension,
that deep and abiding sense of their enormity, of their aggra-
vated guilt, and of our own imminent danger, as a people, of
the overwhelming judgments of Heaven, unless we speedily
"break every yoke"—with that deep feeling of responsibility
to God, that the community and even Christian abolitionists so
much need, at the present time.

For the Principia.

QUESTIONS FOR STUDENTS.

Editor Principia.—In your paper of March 2, in notice,
copied from the Tribune, of Mr. Sumner's presenting to
Congress some petitions, and, among them, an abolition peti-
tion from citizens of Massachusetts. He took occasion, it
seems, "to declare most explicitly, that he did not believe
that Congress had any right to interfere with slavery in the
States." Understanding the peculiar caution for which politi-
cians are remarkable, we might have foreseen that, on
such an occasion, such a declaration would not fail to be
made. We can foresee, too, that, on similar occasions, cer-
tain other declarations, quite as natural, and important, will
be made. Mr. Sumner has spoken of the Constitution
as concerning with "the eternal laws of right and of obli-
gation as a most unrighteous system. When will it be de-
clared his belief, that the unrighteous system is pro-
hibited by the righteous Constitution? I understand your
paper is sent to Republican members of Congress. Re-
spectfully I would propose to them, and particularly to Mr.
Sumner the following questions!

1. Does not the Federal Constitution a truly explicit and
explain its own meaning?
2. If the Federal Constitution does not truly explicit and
explain its own meaning, can any constitutional question be
determined by it?
3. Ought not the Constitution to be construed by the
same rules which we are bound to apply in construing other
legal instruments?
4. Is not the Federal Constitution "the supreme law of
the land, anything in State Constitutions to the contrary
notwithstanding?"
5. If the supreme law of the land aims to secure justice
and liberty, is not slavery equally a violation of that law,
whether maintained by the Federal Government or by the
State Governments?
6. Can States, associated expressly for the support of

nearly dead, laid at Saltdale, within a few hours of his free home and brought back to Georgia. One hour on the plantation, Edward was tortured by being worked in chains with his head attached, and with collars and prongs over his head. Finally he was laid down and whipped, and he was nearly extinct. The next morning, as John went to his work, he passed near Edward, lying on the ground. Edward called, but John dared not stop to speak to him. When the gong returned at night, Edward was dead—He has gone to the world where the servant is free from his master. It was said there was a suit in the court for his freedom. That suit was taken up, where God himself is judge "for the Lord trieth the righteous, but the wicked and him that loatheth violence his soul hateth." He shall "judge the fatherless and the oppressed, that the man of the earth may no more oppress." Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

W. F. V.

Editor of the Principia. The above was taken down by me, from the lips of the slave who escaped from Southern Georgia, so recently as last January. I have every confidence in the truthfulness of John Jackson.

FROM REV. J. N. GREEN

TWINSBURY, Summit Co., O., March 6th, 1861.

Dear Bro. Goodell—Right glad am I, that at such a time as this, you occupy a chief editorial, and wield so keen and discriminating a quill. The Lord spare you long, and give you strength to battle for the right. I shall be anxiously looking for your review of Mr. Lincoln's inaugural. As you are doing up the work so handsomely for the new Secretary, I can safely leave the President in your hands. May the God of the oppressed help you to do justice to this document. I read it carefully this morning; and that I might not mistake its meaning, I took it up again, and read it aloud to a little circle sitting around me. Need I tell you that the reading of it, as a whole, made me feel very sad. Not to speak of what seems to me a want of nerve in what he says of the use of the power confided in him, of holding, occupying, and possessing government property, how could he, in explaining the 3d clause of Sect. 11, Article 3, say, "It was intended by those who made it, for the reclaiming of what we call fugitive slaves," and then add, "the intention of the lawgiver is now." I fear, Bro. Goodell, our President will not be very carefully at it, as "Our national charter." How intentions can be gathered, excepting from the words employed, I see not. Certainly, as you show, both the words and history of the clause forbid its application to fugitive slaves. We see, however, how Mr. Lincoln decides the question. Of course he may be expected to do all in his power to deliver up, on demand, our colored brethren and sisters, on their way in search of their God-given rights, to "the hell of slavery," as Gerrit Smith forcibly styles the act of rendition. In this I am not greatly disappointed. Nor, I presume, are you.

I see also that our new President is with his Secretary in recommending an organic law, changeless as the laws of the Medes and Persians, which gives control to the ruling oligarchy before the nation is now covering. Mr. Lincoln holds that such a provision is now implied in the Constitution, and he has no objection to its being made express and irrevocable. Amazing! Do such men believe that there is a God, and a day of retribution? Or if they believe it—no day, as Mr. Seward, not long ago gave us his views, thrillingly orthodox—can we confide in the stability of their principles, that they will be of the same opinion to-morrow. Are you greatly disappointed that Mr. Lincoln takes this ground? What hope have we for the redemption of the bleeding slave? Our friends, the Liberty party men will have a whole term, four entire years, to bemoan the folly of giving up their principles. They can well enough endure it, but how will the unhappy slaves, lapsing every day? If we wish them to.

Well, Brother Goodell, we are fast out of God, wholly cast upon a God and the mere love of the creature, the happier we shall be. He can over-rule all things for good and ill—it is to them that love Him. He can and will make the faith of man to praise Him. In the present commotions which now distract our country He may be preparing deliverance for the oppressed. Blessed be His

name, His name be exalted be His wisdom. Well may we say with the sweet scripturist.

Thou in thy majesty, O God,
Thou in thy holiness,
Thou in thy glory,
Thou in thy sovereignty.

Woe to the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh.

Most affectionately thine.

J. S. GREEN.

LETTER OF CHARLES STUART.

LORA, C. W. March 23, 1861.

Rev. W. Goodell—

My dear friend—The qualities of the monkey, the mad dog and of the fallen angels combined, seem to me, graphically to portray, the principles, and conduct of the leading pro-slavery spirits of your nation whether of the South Carolina, Georgian, or Texian type of secession: or of the less ferocious, but I fear men deep and more dangerous inequality of translating upon the revealed law of God, as well as upon the recorded Constitution of your country, by the holding the conventional law of slavery, more valid, than the eternal law of impartial liberty—the selfish, corrupt, and impure and bloody law, of the tyrant, the bully and the slaveholder, and so sacred, that the overvaluing of God, and the invaluable rights, irrespective of color or condition, of immortal and accountable man.

The question of your national union, is it are amongst you! What has kindled, and what is adding fuel to the flame?

Is it holy liberty, every man's birthright, and intervenor, by the God who made him, in the nature of every man? No—for holy liberty, is peace and love and impartial justice to all—over such as your forefathers grasped at, and tied to secure, when yet comparatively weak, poor and in danger! No! their noble Declaration of Independence speaks the glorious truth, glowing in their bosoms, before worldly property had debased and extenuated them, and still glowing all the world over, in every heart, that deserves the name of man.

No—No! It is slavery, Satan's lie; the tyrant's god: the poor and weak man's scorpion—scourge; the sinker of man in power, to the grave, to the monkey, the tiger, and the goat—of the helpless and downtrodden weak man, in to the thing, the soul-shriveling creature, of every terror and of every ills.

In the satanic career, which the slaves are so commonly and so ferociously struggling to extricate, they may indeed succeed for a time; but the potholders of the earth, content vainly with the Almighty! He is all-wise and willing, and has pronounced His holy decree that in due time, He will pronounce His holy government! And the awaited glory, and the pomp, and the power of the humbly infidel slaves, are gone to the grave! and where is the hoarse! The last day the final judgment, Eternity—Eternity will tell! and the inevitable result of impotent sin, how every ray in powers or gorgeous doled, during its meteoric ray, with Satan's laurel, glares in the history of nations. My overglare mercy preserve your people from adding to the fearful glare.

C. STUART.

P. S. I enclose six dollars according to your advertisement in the last page of your Principia No. 69, of March 2d, begging you to make those who use you can of them, for these meretricious objects of holy truth and peace and love, which are dear to our hearts which are so fundamental to human virtue and happiness and by which alone under God, your magnificent country, can be rescued from that abyss of guilt and shame, to which it clings with such a maniac grasp.

C. STUART.

Samuel Winesman one of the Editors of the *Principia*, says in his recent letter to "Thurston the Great of Albany," "To your Dictatorship I do witness my hostile. I think that the power you possess ought to be destroyed, and the office you have usurped ought to be abated. And so long as I shall remain in the profession of Journalism, I will improve timely opportunities to impugn the free people in a free State that they should deliberate in convention, without an agent, and assemble for legislation without a director." God speed you, Sam, in your noble and patriotic efforts, and your untiring labors. As Thurston Wood is not the only nuisance to be abated.

Emancipation in Russia.—The social revolution in Russia, which transforms twenty million serfs into freemen is announced for Sunday, the 1st of January, 1861, the 15th of March—between which and forever a memorable day in the history of Russian civilization. The extension of serfdom, first proposed as an academic question by Catherine I.—which was actually introduced by Alexander I.—and which occupied the mind of Nicholas, can be said to have actually prevailed in more ambitious projects, is at last achieved by the generous cap of main of Alexander II. whose whole sentiment, since his accession, has been absorbed in this stupendous task. In the scientific view of its nature, it presents itself simply as a colossal experiment in Political and Social Economy—but it has really far deeper claims on our sympathies, as a very profound and touching human fact. Long looked forward to by the poor peasant, it has now come and lived and died in the hope of the good thing coming, and there is a certain pathos in the half telegraphic announcement that "the emotion created throughout the Empire in connection with the above mentioned event."

By the present Imperial manifesto, while Freedom full and entire is granted to the serf, it is at the same time guarded by certain provisional conditions which are without doubt necessary in order to secure the fabric of society against the utter disruption, which might easily follow an innovation so sweeping. Thus the proprietors of landed property preserve the right attached to the same. They are, however, to cede to the peasants, for their permanent use, the dwellings, with the garden, which will be allowed to them anew. By law, in consideration of the payment of dues. During the state of things, which will form a transition period, the peasants are to be designated "tributary" and the proprietors are permitted by law to purchase their dwellings and land, and the proprietors of the land, proprietors. In return for abandoning his right to the forced labor of his serfs, the Russian landed proprietor is to receive an indemnity, partly paid in money, for which purpose the Government has recently negotiated a very large loan) partly in bonds, which the gradual sale of Crown property for a certain number of years is to meet. The Imperial ukase ends with the expression "We have devoted our efforts to the improvement of the condition of the peasants, which appears to be fully justified both by the patience with which the long-expected decree has been awaited, and the spirit of order that has followed its promulgation." N. Y. Times.

Chief Justice Taney delivered the opinion of the *Supreme Court*, to-day, in the matter of the Commonwealth of Kentucky against the Governor of Ohio, Dennison, deciding it in favor of the latter, and, in effect, of one State against another, and therefore the court has jurisdiction against another, and therefore the court has jurisdiction against another. It is a case to compel the Governor of Ohio, by a writ of Mandamus, to surrender a fugitive from Kentucky. Chief Justice Taney says that the demanding State has a right to have every such fugitive returned. That the State of Ohio has no right to enter into the question as to whether the act of which the fugitive stands accused is criminal or not in Ohio, provided that was a crime in Kentucky, and it is the duty of the Government of Ohio to deliver up, upon any proper process that the net charged is a crime by the laws of Kentucky; that the act of 1793 determines that evidence is to be submitted to the State of Ohio; that the duty of the Governor is ministerial only, like that of Sheriff or Marshal, and the court appoints a judge of faith, in the discharge of a Constitutional duty for the reason that Congress cannot impose any Federal duty on the officers of the State, and where such officers are called upon by any act of Congress to perform a duty, it ceases of God's sense and good faith, on their part; and on those grounds the writ of Mandamus is refused. What will Dennison do?—A. S. Buga.

Mr. Peabody and the Texas Agency—The Twigs party in the city was rejoicing last week over the opinion of Mr. George Peabody, the eminent American Banker in London, that a certain policy, as the past of the United States government, would be the safest and the most profitable for the United States in Europe. It seems that Mr. Peabody is the unfortunate owner of \$800,000 worth of 8 per cent bonds of a Mississippi railroad, and he is naturally desirous to demand some return for his investment. He would be clear for action by re-selling, but no one would buy, and he is now in a very awkward position. There is reason for Mr. Peabody's fears, but no reason for his course. His circumstances are notoriously distressing. Evening Post.

San Antonio has issued an address to the people of Texas, in which he declares himself in favor of the Texas Convention, but declares Texas out of the Union.

He admits the right of the people to engage in a revolution, but he is opposed to revolution. He is in a very awkward position, but he is not in a position to be ostracized, rather than submit to usurpation.

We are told that some Indian tribes make fetters for their idle slaves, and say too so that if they should happen to fall into the hands of the wicked one, he might be fawful to them, on that account. But I know our President is not going to try to serve the Lord Satan too, for this is an impossibility according to the words of our Saviour which are: "He that is not with me is against me, and he that gathereth not with me scattereth abroad. Ye cannot serve God and mammon."

WILLIE. I think it would be wicked for Christians to ask God to help Mr. Lincoln administer the government so as to send back fugitives slaves.

MARY. So do I, for it would be asking Him to help the President break God's commands.

NELLIE. Will God punish rulers for doing wickedly, as well as other people?

Yes, and they will have a fearful account to give for they teach the people, from high places, to disobey God.

The scriptures teach us that when the wicked bear rule the people mourn, but when the righteous are in authority the people rejoice.

Let us resolve to do what we can to place men in office who obey God, and regard their fellow men.

Adieu for the present.

DEACON T.—

Maple Cottage, March 22, 1861.

IN THE MORNING.

A STRAY LEAF FROM A YOUNG MAIDEN'S FOLIO.

It dawned, at last—the morning. All that night had been a sleepless one, though not from care or sorrow; rather from joyousness, for in those days the glad spirit needed not to seek the land of dreams and shadows to find peace. And now the morning stole so softly in, at my window, and laughed to find me wide awake, and *dreaming*! The eastern sky, and the light gray clouds were just brightening, and I thought, as I looked out, how the little valley would soon sparkle in the sunlight.

A sudden impulse seized me. I would go to the hill-top and watch the sunrise. Nature and I should have a sweet little season of communion, before the great, busy, bustling, care-taking world was awake! I did not pause to consider what anxious mamma would say about "damp grass," and the ills and miseries arising from wet feet. Such earthly cares should not fetter my free, joyous spirit! So, making a hasty morning toilet, I stole from the house and tripped along the plank walk toward the beautiful Rural Cemetery, the pride of our little village.

The sun had not yet risen, but all the little clouds hovering around the eastern horizon were blushing at his approach. The birds warbled their gayest morning songs, and the clover blossoms filled the air with the breath of their sweet incense.

Our little Rural Cemetery—how shall I describe it? Have you ever visited Greenwood? Then imagine one of those graceful mounds which rise and fall in careless beauty, like the billows of the ocean, removed from its place and dropped down in the outskirts of a lovely country village, still retaining all the beauty with which nature and art has adorned it. How fair it rose up before me in the morning light, with its trees, and flowers, and white monuments of beautiful and varied devices! I brushed on, carelessly through the dewy grass, pausing to pluck a wild strawberry blossom, or inhale the fragrance of some sweet rose, keeping watch over a tiny mound, till I reached the summit.

How lovely was he seen before me! I cannot tell you. Would that I could describe that morning as I see it now in the picture gallery of memory! Why do not our poets and romancers tell us more of the beauties of the morn? We hear plenty of the Sunset, and the Moonlight, but so little of the *Morning*. Why is it? The moonlight hour may be chosen one of lovers, sunset may soothe us to dreamy reveries, but in the morning is the soul inspired with its noblest aspirations, its deepest, holiest emotions. And I stood there inhaling the fresh, pure, sweet-scented air, listening to the bird-singing, and watching the dew drops glisten and sparkle in the rising sun. Our little valley was transformed into a very fairy land. Nature had strewed it plentifully with pearls, her choicest, most precious pearls they were too. So precious that we would not lend them to the children of Earth to deck

their tresses with, but took them away and set 'em up in clouds, whence they had come, whence they went. And to be sure, was her lot, for when the first of her beautiful snows came, I saved in song and fragrance, and varied tipples of dew and water, and set in a bright snow-drift down on everything that she made everything white to return. The walls sprinkled in the sunshine, and the first white houses of the village beamed an softly from among their enclosures of dewy shadowy and flowers. The sunshine, as it fell on the broad covering, seemed to heat, with a softened, holy light, and the dew drops which glistened in the violet and lilies which grew to the words I had sometime read—"The tears of the angels are the smiles of the men."

The morning was in my heart, though the sun should brightly there, the dew drops sparkled, the birds sang sweet songs of the future, and the blue canopy of Faith bent lovingly over all. So nature and her child sympathized, fully sympathized, in that hour—that precious, golden hour, never to be forgotten! Is there not a period in the history of every human heart of which this morning hour is emblematic?

But Morning hours are short-lived. Soon the little village was wide awake, and its active, care-taking inhabitants deep in the labors which another day of life had brought with it. The rosy flush of dawn had faded, the dew drops were gone, the sun mounted higher, the day grew sultry. Mother Nature had laid aside her pearls, and put on her everyday dress; and I must lay aside dreams and fancies and return to everyday life, too!

So I returned: returned to a late breakfast, and to find—yes, careful mamma, I must confess it!—to find my feet wet, very wet; my shoes soaked; my dress dabbled, very much dabbled, very muddy; to experience a head-ache, and a cold! More traces of earth than of dream-land, more of the material than the spiritual, about me, in *thine* eye!

Thus ended my morning.

And will the Morning of my heart end thus? *Will it?* Is that the way our mornings end, girls? Do we ramble in the sunlight amid flowers and pearls only to get dabbled, and catch colds and head-aches? L. G.

The teachers of youth in a free country should select those books for their chief study,—so far, I mean, as the spirit is concerned,—which are best adapted to foster a spirit of manly freedom. The duty of preserving the liberty which our ancestors, through God's blessing, won, established and handed down to us, is no less imperative than any commandment in the sacred table—if it be not the concentration of the whole. But the very opposite of this has been the rule, for thirty or forty years past. From the district school and the sabbath school every thing calculated to foster the spirit, and until the sentiments of freedom, and of sympathy for the oppressed, has been carefully excluded, lest it should offend the slaveholders.

The manuscript of the prayers and meditations of Jeremy Taylor, as prepared by that truly great author, for the first edition of his works, has lately been discovered at Bath, England. It is written in a bold, plain character, and more like print than the ordinary writing of the present day. This manuscript has long been missing, and was supposed to be lost; but it was accidentally discovered by one of the clergy, who is a great frequenter of old book-stalls.

A WRITER in the "Psychological Journal" states that the amount of mortality among persons of intemperate habits from 20 to 30 years of age, is five times greater than that of the community generally, and from 30 to 40 years it is four times greater. He says, "if there be anything in the usage of society calculated to destroy life, the most powerful is 'certainly' the inordinate use of strong drink." The diseases incurred by such habits are mostly of the head and stomach.

THE ART OF AGRICULTURE.—A great deal has been written and said about the science and art of agriculture, but for practical guidance the whole thing is in a nutshell. It consists in the two rules: Make the land rich and keep the weeds down. If any person who tries

to raise any plant will follow these two rules, he cannot fail, and if he does not follow them he will not succeed.—*Standard*.

A BROTHER, Patrick—Lord, bless and prosper thy person when thou hast chosen to be my clerk, for his life to be long and his confidence, and help to me also to be a great blessing and comfort unto a sinner in all his years, a refuge from all his sorrows, and a help for him in all the troubles and dangers of the world, make me amiable to thy love, as I ever will be to him. Unite his heart to me in the closest union and in his love, and mine to him in all his loves, desires, and compliances. Keep me from all ungodliness, all uncleanness, and all unreasonableness of passion and humors, and make me humble and obedient, useful and chaste, that we may delight in each other, according to thy law and ordinance, and both of us may rejoice in having our portion in the love and service of God. Amen.—*Basid Montague*.

A man having died of apoplexy, the coroner ruled the following verdict: "Died from a visitation of one to steak, eight cold potatoes, and a fried pie."

Said a S. S. teacher to a playful child. "What would you have been without your pious father and mother? The little rogue replied. "I suppose, ma'am, I should have been an orphan."

Mrs Mary P. Townsend, late of Boston, deceased, by will, \$60,000, "this income of which is to be applied to the support of those females who, in legal phraseology are called 'spinsters,' or single women. She says in her testament that she belongs to the sisterhood, and is in debt, as she has the means to procure them a share from the 'world's dread laugh,' and a quiet home. The recipients are to be such as are reduced by poverty, crime, to be American, and born of American parents; they are to be of the virtuous poor of this description, are single, from choice or necessity. She says the number will always be large, of those who are too old or too feeble to labor for their support, and have outlived their friends, and trust they will find the 'home' a happy asylum.

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